

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

BRANDON, WEDNESDAY, DECEMBER 28, 1836.

VOL. IX.—NO. 14.

TERMS.
The Vermont Telegraph is published weekly, at \$2.00 a year, payable within four months—after four months and within eight months—after eight months and within the year \$2.25—after the close of the year, to rise in this ratio.
To companies who receive twelve or more copies in one bundle, and pay within four months, at \$1.50—after four months, to rise as above, \$1.75 within eight months &c.
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EDUCATION.

Further Extracts from Weld's Report on Manual Labor.

VII. It would promote originality.

The student who has been accustomed for years to tax his own resources for the supply of his wants, has formed a habit of inestimable value to his mind. Habituated to resort to himself for the means of his own support, he would be far more likely to construct his intellectual fabrics from the materials of his own producing. Instead of being a petty retailer of other men's wares, he would have a wholesale manufactory of his own. Let a demand be made upon such a man for thought, and instead of applying to his library for aid, and fumbling over every thing, from a commentary to a catechism, he will dig in the depths of his own mind, coin the metal in his own mint, and stamp it with his own image and superscription.

VIII. It is adapted to render permanent all the manlier features of character.

A system of seclusion, inactivity, idleness, and dependence, has a tendency to weaken the strong points of the character, and render it sickly and effeminate.

On the other hand, a system requiring activity, industry, exposure, energetic action, and self-reliance, incorporates into the still forming character, the elements of firmness, decision, perseverance, courage, constancy, and generous self-sacrifice. It produces a commodity which the exigencies of our own age call for with a deafening clamor, but which is a scarcity in the modern market—manhood, full grown manhood.

IX. It would afford facilities to the student in acquiring a knowledge of human nature.

Whoever would understand human nature must lay bare the springs of human action; the pulsations of the naked heart must be seen. The natural successions of thought and feeling must be marked as they come and go, and these lessons must be con'd often and long, if he would be more than a mere spectator in the science of human character. But how is the student to witness these exhibitions? Students generally are introduced into the higher classes of society, as they are called; and they will hardly get a glimpse at them there: where etiquette is law, actions are measured by rule, and the heart audaciously covered up. The middling and lower classes of society, which are not wrapped up in the innumerable folds of ceremony, nor entangled in the endless meshes of fashionable forms, furnish the best text book in the science of the heart. But how shall the student narrow down the distance between the learned and the laboring classes, and thus get sufficiently near the latter to see them as they are?—He may mingle with them a lifetime, but if he cannot make them feel at home with him, he can never see that unobstructed flow of thought and feeling which constitutes nature. He must first remove that instinctive aversion and prejudice which keep them from him; and these cannot be done away effectually except by removing the causes which produce and perpetuate them; and the main cause is total dissimilarity in habits and mode of life.—Similarity of habits strikes a common level, produces familiarity of intercourse, establishes a bond of union, and excites a feeling of mutual interest.

Let our students put on a working dress and spend three hours a day in agricultural or mechanical employment, and they would disarm the laboring man of his prejudices, and beckon him toward them.—That discontent, jealousy, envy, disgust, and those heart burnings, which keep in a ferment the laboring classes in the vicinity of our higher seminaries, would give place to kinder feelings. These classes would become approachable; a brotherhood would be established, and the student would enjoy a variety of facilities for acquiring a knowledge of men as they are, which would otherwise be denied him.

X. It would greatly diminish the expense of education.
This is not mere theory, as the following statements will show:
"The students generally pay their board by their labor; some pay all their expenses; and some do even more than this."—Report of Maine Wesleyan Seminary.
"The pecuniary benefit which the students receive, is the payment of their board by their labor. Some do much more."—Report of Oneida Institute.

"In a word, industrious habits of daily labor will metamorphose a book worm into a man—a man prompt and ready for all emergencies—a man of the nineteenth century."—Professor Staughton, Med. Coll. Ohio.

"The amount of labor performed by our students (two hours per day) diminishes the expense of their education more than one third."—President Cossitt, Cumberland College.

"In the mechanics' shop connected with Waterville College, an experiment has been made, the results of which, tho' obtained under great disadvantages, are certainly of the most cheering kind. The profits derived by many of the students from their labors in the shop have been very considerable. By devoting three hours of each secular day to business of this kind, they have earned from one to two dollars a week, which in an infant establishment like this, ought to be considered as highly encouraging, and as furnishing good ground to expect that when the system is properly matured, and the necessary funds are provided, the industrious student will be able to earn at least sixty dollars a year."—Report of the Mechanical Association, Waterville College, Me.

Direct and indirect pecuniary results of manual labor.

Fifty of the best farmers earned 1-2 cents per hour each, and worked upon an average 16 hours per week; average amount earned, allowing each to have worked during the whole forty week's sessions, 835 20

Those who worked the regular 18 hours per week, earned, 40 00

Several of the above have earned during the vacation by farming, teaching, agencies, or otherwise, 40 00

Twenty-eight of the best mechanics earned upon an average 1-2 cents per hour, and worked 16 hours per week; average amount earned, allowing each to have worked during the whole 40 week's session, 54 80

Those who worked the regular 18 hours per week, earned, 61 21

Some of the above earned during the vacations, 40 00

Seven regularly trained mechanics earned 12 1-2 cents per hour; average time of labor per week, 16 hours; amount earned, allowing each to have worked the whole 40 weeks, 80 00

Those who worked the regular 18 hours per week, earned during the 40 weeks, 90 00

Such of the above as worked during vacation, earned, 60 00

The foregoing results are taken mostly from institutions that have been in operation for a number of years; and where the amount of pecuniary profit may for the future be expected rather to increase than diminish, as many of those difficulties which usually embarrass the commencement of such an enterprise have been already overcome.

REVIVALS.

Remarkable Revival in Nova Scotia.

Mr. Editor,—I send you the following well authenticated account of a most remarkable revival of religion in Yarmouth, Nova Scotia, hoping that all Sabbath school teachers will feel, more deeply than ever, their responsibility, and be animated and strengthened to faithfulness and perseverance in duty, by the bright example here presented before them.

The revival commenced in the Sabbath school through the faithfulness of a devoted teacher. He had awoke to a feeling sense of the solemn responsibility resting upon him.—He met his class in tears; the time usually devoted to the recitation he spent in personal conversation with his pupils. He addressed them in a tender, yet faithful and pointed manner.—But a few Sabbaths had passed before he heard the interesting cry, "Dear teacher, pray for us." The Spirit of God was melting their hearts. The heavenly flame already kindled around him, was spreading itself to other classes, and pervaded the whole school. But it stopped not here. It overtook the community, and wrought its glorious work, and won its trophies. When we last received intelligence, four hundred and thirty-six were rejoicing in Christ. Glorious answers were these to that teacher's prayers! A rich and blessed harvest this, although the seed was sown in tears. Whatsoever we sow, fellow teachers, that shall we also reap. A spiritual harvest will assuredly follow pious efforts as a temporal harvest the cultivation of the ground and the sowing of the seed. But how different the fruits! How shall I compare the richest and the most abundant temporal harvest with the unending glories of heaven? Contemplate the teacher as he meets these precious souls at the resurrection, clothed in pure white, shining in unfading beauty!—Had he gained, while here, the highest honors, the richest pleasures, and the richest wealth of earth, how insignificant would they all appear to him now! He goes to reap the rewards of the faithful, and join that shining throng in the songs and glories of heaven.—American Presbyterian.

A goodly number have professed religion in Unity and Freedom, Me. There seems to be a general attention to religion in the congregations. Members of Sabbath Schools, principally, are the subjects.

* Bethlehem, in Judea, is placed on maps, in Lat. 32 deg. 36 min north, which is very nearly the latitude of Charleston, S. C.

RELIGIOUS MISCELLANY.

CHRISTMAS.

It is known to all that have examined the subject, that we are entirely ignorant of the precise time of our Lord's nativity. There is good reason to believe that the Christian era itself is considerably inaccurate; that our Savior's birth really took place about four years earlier than the time from which it is commonly reckoned; so that we are now in the year 1840, from the true period of his incarnation. The cause of this error was, that even Christians, to say nothing of others, did not reckon time from the birth of Christ, till about the beginning of the sixth century after his advent; when it was no longer practicable to fix that great epoch with certainty. The public archives had been destroyed by the burning of the greater part of the city of Rome, in the time of Nero, and probably by his order; and hence, although the empire in the sixth century had long since become Christian, the decree of Augustus for a general taxing, which was contemporaneous with our Savior's birth, and the account of his death sent to Rome by Pilate, could not be resorted to in determining the exact time of these interesting and important events.

The word Christmas is composed of the two words, *Christ* and *Mass*, and was first employed to denote the religious service made use of in the Roman Catholic church, in celebrating our Savior's birth; nor is it improbable, that this very term has increased, if it did not originate the strong dislike, which some Protestants have always entertained and expressed against the performance of any religious service on the day called Christmas.

There seems to be no probability that the great event which Christmas commemorates, happened on the 25th of December; and it is wonderful that Pope Julius, by whom that day was fixed for religious observance, should have decided as he did. Two events, coincident with the incarnation of our Redeemer, are fully known—the resort of the Jews, from the most distant parts of Judea, to the city, or place where they were born, that they might be enrolled and taxed—and the watching of their flocks by night, of the shepherds, in the vicinity of Bethlehem. Now, it is very improbable that the season of the year, the most unfavorable of all for travelling, should have been assigned for the universal attendance of the Jews at the various places of enrolment; and it is still more improbable, that in a climate not very different from that of the southern part of the United States,* shepherds should be "keeping watch over their flocks by night," on the 25th of December—encamped as they clearly were, in the open fields. Those who have investigated the subject most carefully, have placed our Lord's nativity somewhere between the middle of August, and the middle of November; and the best and prevalent opinion is, that it happened in the latter part of September, or in the early part of October.

We have no evidence that Christmas was ever observed as a religious festival till toward the end of the second century of the Christian era, under the Roman emperor Commodus. The observance of it, however, soon became general, and continued so till the time of the Protestant reformation. Neither, indeed, was its observance proscribed or discontinued by the reformers, otherwise than that this might seem to be implied in the great Protestant principle that the Scriptures alone contain the laws and institutions which are binding on conscience and obligatory on the church, and that in the Scriptures, there is certainly no command, nor any recorded usage of the primitive church, in favor of the observance of Christmas. The Protestant churches, nevertheless, both Lutheran and Calvinistic, have, in fact, generally observed the day, not only as a season of social festivity, but by the performance of some religious service, commemorative of the birth of Christ. It is believed that the Scotch church and the English puritans, with their descendants, stand alone, among all the reformed churches whose origin is coeval with the reformation, in their refusal to celebrate Christmas in a religious manner—esteeming such a celebration as a departure from the fundamental principle of Protestantism, already mentioned; and viewing it as dangerous to make any observance habitual, without a clear scriptural warrant; or to act as if any other day than the Sabbath could lawfully be regarded as sacred. We are now prepared to make the following summary statement.

1. That the religious observance of the day called Christmas, is not a divine institution, and therefore to represent or regard it as such, is contrary to truth and duty.

2. That the day of the year, and even the month in which our Savior was born, is not known.—The day of his crucifixion we know exactly. It is ascertained by the Jewish Passover, the annual return of which is most clearly specified in the Pentateuch, and has been punctually observed by the Jews in every successive age. But in the providence of God, we are not permitted to know the day on which our blessed Lord became incarnate.

3. That the incarnation or nativity of the Redeemer of the world, is unquestionably an event which we ought often to recollect, with the deepest admiration and the most lively gratitude, and on suitable occasions to celebrate in social worship.

4. That since the second century of the Christian era, the great body of Christians, both Catholics and Protestants, have assigned a specific day for the commemoration of the great event by which a Savior was given to the world.

5. That some Protestant sects notwithstanding, refuse to observe this day, because they have no scriptural warrant for such an observance, and therefore, think that it is wrong in itself, and likely to be followed by very bad consequences.—Christian Advocate.

From the New-York Evangelist.

"THE DECEIVED PROFESSOR UNDECEIVED, AND DIRECTED TO CHRIST."

Professor. It is often said that we may certainly know whether our Love in Christ is well or ill founded, and my anxiety to settle this point in my own case, has induced me to request a conversation with you. Many years ago united with the church, and during most of the subsequent period have had distressing doubts of being a Christian, which at times have increased almost to a certainty. When the advice of Christians has been sought, I have uniformly been regarded by them as a sensitive gloomy believer; they seem not to imagine it possible that a professor of religion in their church, who is orthodox in sentiment, can be an impenitent sinner; and consequently my own opinions of myself are received with utter incredulity. This they denominate charity, while my soul is left in the way to destruction. I have heard of numbers having, through the blessing of God, been undeceived and hopefully converted, under your advice, and therefore have confidence in your understanding my case, and intelligently advising me in duty.

Minister. However it may be with you, there are thousands in the church, who are in the road to hell, and amongst them many whose lives are moral and whose hopes are strong. The Lord Jesus Christ described the church as consisting of chaff as well as wheat, and the apostle declares that "all are not Israel who are of Israel;" and therefore it is that we are accustomed to hear from the sacred desk the appalling truth, that many will at last be placed at the left hand of the throne, who have a regular standing in the visible church. There are three classes of professors in the church. 1. Christians of active, fervent piety. 2. Those of a dull, worldly, backsliding frame of mind. 3. Impenitent sinners; these are to be found in every particular church, and their number is incredible.—These last are generally confounded with the second class, (where they love to range themselves, as it affords them some ground for hope;) sometimes those who are moral or peculiarly determined are ranked with the first class, while in fact they belong to neither, never having been regenerated. They enter the church upon mistaken grounds and spurious exercises, though under the belief that they are discharging solemn duty, and on account of the subsequent treatment they receive, they are almost as certainly shut up in impenitency. In proportion to the whole number of professors, the number of the deceived is undoubtedly far less in the present day, than during years past, because the instructions they receive of late years are more distinct and true, than were the former blind and unintelligible distinctions. Seldom, when the church is addressed, are such reached so as to secure their hearts for God; and yet instances of regeneration among deceived professors, and some of them illustrious ones, are not wanting, as in the cases of Dr. Scott and Dr. Chalmers. It is remarkable that in our Savior's day, the mass of conversions was from amongst professors of religion, and those too who possessed the same kind of legal religion which now fills the church with error. Numbers become aware of their mistake, but no systematic efforts being made for their conversion, they yield to pride and remain ensnared. Their regeneration is prevented. 1. On account of the false charity of which you complain, which prevents Christians from understanding their condition and applying a remedy. 2. From their receiving improper instructions, being treated as dull Christians rather than as impenitent sinners. 3. They think they can submit privately, and spend years, including revival seasons, in fruitless efforts to do so; they are not aware that there are obstacles to their performing duty of which they are ignorant, but which we will presently examine. 4. Many conceal their fears, because their pride is aroused from having heard the opprobrious epithets of hypocrites, false professors,

* Reader, have you desired to ascertain the truth or falsity of your doubts as to your religious character? Peruse the ensuing pages, (the contents of which exhibit the actual experience of many professors,) not merely to speculate on truth, but to apply it to yourself. There are traits in your past experience of which you are probably unaware. Aim to understand them, and you will be enabled to decide definitely upon your true Christian character. A truth and conscience unite in condemning, abandon your hopes, and by following the ensuing directions, fly to Christ.

&c., applied to the deceived. Some have told me they had determined to go to hell, rather than expose themselves. But why should this pride be indulged, the mind consequently remain uninstructed, and the soul be lost? I have witnessed the hopeful regeneration of a large number of impenitent professors of religion, in the course of a work of grace in a church decidedly orthodox, and ascertained that every one entered the church at the solicitation of friends, and under a sincere belief that they were discharging duty. They had no evil intention in the act; they desired not to deceive themselves or others; and to such the odious term hypocrite, in its modern acceptance, is abusive; and if we ever hope to reach them, such a use of it must be entirely abandoned. Some have said that they suppressed an exposure of their feelings because it might injure the cause of Christ before the world; but experience has proved that a directly opposite effect will be produced. Where such exposures have been attended with evident conversion, careless sinners have been aroused to a deeper conviction of the reality of regeneration, and of the necessity of securing the benefits of religion; the individuals themselves have enjoyed the increased confidence of the community, and many who were unconscious of their self-deception, have been alarmed and led to repentance. Strange, indeed, that God should be dishonored by a proper avowal of the truth; or that he should prefer an impure church to the conversion of his deceived creatures. Still, unnecessary exposures should be avoided.—5. Some sustain their sinking hopes against the cautions of conscience, by testing themselves with the supposed feelings of other professors, and encouraging themselves by their failings. 6. Others are so perfectly deluded under the idea of having secured the favor of God, that hardly a doubt of their own good estate enters the mind, until their hopes and happiness are dispelled together by the fires of the second death.

We will now examine the question whether or not you are impenitent. There are two sources of evidence upon this point. The first consists in the nature of our deportment—but this is far from affording an infallible proof that we are Christians. Our deportment affords the only test by which the world can judge of us, because our secret motives are not open to public inspection; on which account our Savior declared, "by their fruits shall ye know them"—the absence of fruits is decisive against them, while the nature of their fruit forms the basis of the world's judgment. The motive stamps the character of the action; and that action may be apparently praiseworthy, which, if the motive were known, would be hated by all. Your motives can be fully known by yourself, and to test the true character of your life, they must be ascertained. If you are influenced by considerations other than love of righteousness, love to benevolence and to God, though your deportment be correct beyond the reach of censure, though you are within the pale of the visible church, though you confer all your goods upon the poor, and even in your zeal give your body to be burned, you remain a mere moralist, an impenitent sinner. That you may honestly examine your motives, I will suggest a few tests, previous to noticing the second source of evidence.—1. Your natural temperament may lead to many actions, which grace would impel another to perform, such as relieving the destitute, or engaging with great ardor in prosecuting your plans. 2. Desire of applause, secret and deep rooted, leads some to discharge certain duties, to which love directs others; as, in giving liberally to charitable objects, or, in the spirit of Jehu, acting before the world, and fond of recounting their good deeds, while remiss in almost every private duty of the Christian. 3. Mere policy in extending the circle of their friends, increasing their influence, subserving their pecuniary interests, or in rearing a fabric of self-righteousness on which to rest a hope of heaven, induces many to adopt that civility of deportment, and kindness of demeanor in social intercourse, and induce to the endurance of injuries and patience under evils, which in the Christian are the results of benevolence. 4. Strong desire of future happiness leads many to meet present trials and some mortifications with composure, and urges them to discharge many duties for which they have no relish; to which the Christian is impelled by benevolence and love to the duties themselves. Fear of disgrace, or of church discipline, or of losing the good estimation of others, frequently drives the deceived professor to the heartless performance of duties he would be glad to avoid, and even to offer open insult to God, and to the commission of sins almost blasphemous. 5. The apprehension of losing evidences of their supposed Christian character, forces many to do those acts of duty to which love allures the Christian, and which to the former are apt to become insupportable. Especially in the duty of closet prayer, does the solemn mockery of the deceived come up before God, until often in his wrath he ligus a flame in their conscience and fire in their soul, and drives them from their habitual mocking place; thus evincing his preference of silence to such abominations.—6. The fear of hell induces many to avoid

the commission of sins, and even to view them at times with horror, which the Christian hates, and consequently avoids on their own account. In the former, the secret relish for forbidden enjoyments remains, and the recollection of former indulgences produces pleasure and excites desires for their repetition; therefore they often indulge secretly in sin, and not seldom openly, so far as regard to character will permit; and at times, fear of punishment alone deters from self-indulgence.—A strong repugnance to active efforts in the cause of Christ, is generally connected with these feelings; and where the mind is hopeless of securing future benefit from them, they are neglected altogether.—conversion being an entire change in the desires and relish of the soul, the deception under which such labor, is evident. 7. The goadings of conscience induce many professors reluctantly to engage in those religious duties which the Christian discharges with delight. Often are such to be seen, suddenly aroused under the exhibition of truth, publicly confessing their backwardness in duty and the inconsistency of their lives, accompanied with solemn promises of future watchfulness and devotion. These resolutions act as an opiate to the conscience, and in a month their heartlessness is evinced by a return to worldliness, like the dog to his vomit. Multitudes in the church are mistaking the impulse of conscience, for Christian motives; and it is to be feared will never, till enclosed in the arms of eternal death, discover that the friend of God is one who is led by his inclinations, and not merely driven by conscience, to the discharge of his duties to God and men. 8. Early habits lead often to a course of conduct in one, which grace induces another to adopt; such as the external observance of the Sabbath, attendance on the sanctuary, occasional secret prayer, &c. 9. A secret hope of securing the favor of God induces the discharge of many duties, and endurance of self-denials, to which pure disinterested benevolence will also lead.—The strength of this selfish principle is amazing—that which leads the misguided devotee to sacrifice his life under the wheels of Juggernaut, the hope of future happiness, will lead more rational, but as profoundly deceived religionists, to submit to the greatest sacrifices to secure it, even to a renunciation of the honors and emoluments of the world for the sacred ministry, and even to self-devotion to a missionary life among the heathen. It is selfishness panting after eternal enjoyment, overcoming selfishness desiring present and temporary indulgences; selfishness in one form surmounting it in another. Hence it is evident that orthodoxy of sentiment, ardent professions of devotedness, zeal, high standing as officers of the church, volubility and apparent feeling and devotion in social prayer, the favorable opinion of others, or strong confidence in your own good estate, are far from being decisive evidences of Christian character. Where these exist, the world will form a favorable opinion, because they cannot discern the secret springs of action; but the professor himself can ascertain here, what the universe will discover at last, that the whole is wrong, and like a whitened sepulchre, fair to the view, but within filled with all pollution. Let me now request you to recall events in your past life, deliberately reconsider the foregoing tests, and by them honestly examine your motives; for unless truth is applied, it will be useless.

P. I have been attentive, and will yet more deliberately test my conduct. Even now my conscience condemns it as selfish.

M. We will notice the second source of evidence. It is on which you alone can develop, and by it the leading and prevailing motive which constantly influences you, can be ascertained and clearly defined, forming a proof, when understood, conclusive as consciousness itself. It is the test suggested by the apostle, "Let every man prove his own work;" or an examination of the question, "When you supposed that you first yielded to Christ, did you enter in at the strait gate?" Influenced by a false maxim, many fear to recur to past experience with a view to testing their character, and content themselves with prayers for aid, and with good resolutions for the future; but such fatally mistake their duty; for if they were deceived at first, all their resolutions will partake of the nature of their first exercises, and unless they retrace their steps they will inevitably be lost. Before the deceived can be converted, the true nature of their supposed submission must be seen, their hopes abandoned, and they convicted of sin like other impenitent sinners; and like them must yield unreservedly to Christ. Proper conviction of sin always implies a sense of the hopelessness of his pardon, while the person remains impenitent; and it hope be retained, this state of mind never will exist, for the instant the Spirit leads him to realize his lost state, he will fly to his hope for relief, and thus grieve the Spirit and dispel his convictions. Hereby also he will render his conversion impossible; for unless thus convicted, the mind never can abandon its selfishness and yield to God. Unless the inquiry be made, and the person is rationally convinced of the falsity of his hope, it will be utterly useless to say, "If you are wrong you should instantly repent," for